

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? Even so faith, if it hath not works, is dead, being alone."—JAMES 2: 14, 17.

No. 36. Vol. LVI.

Monday, September 3, 1894.

Price One Penny.

DISCOURSE BY ELDER B. H. ROBERTS.

THE following discourse on "Relationship of Mormonism to Chistianity," was delivered by Elder B. H. Roberts in the Tabernacle, Salt Lake City, Sunday afternoon, April 29, 1894:—

When requested by the brethren presiding in this meeting to address you, I expressed a dread of the task. It seems to me that I feel more at home in speaking to those who have no faith in the Gospel; because then I know that the principal thing to do is to incite faith in their minds. I happened to remember also that this congregation is privileged to hear the servants of God who are peculiarly blessed both with natural endowments and with the Spirit of the Lord, which enable them to instruct and encourage you in your duties. However, I am persuaded that anything which will increase the faith of the people is profitable to be considered; for not only is the object of preaching, to create faith in the hearts of those who do not believe, but its purpose is also to strengthen the faith in the hearts of those who already believe.

I think it profitable for Latter-day Saints to consider the relationship which "Mormonism" sustains to the rest of the religious world, as well as to try and comprehend the separate principles of which it is composed; and by becoming acquainted with that relationship, learn its importance and its grandeur; and by becoming acquainted with its importance and grandeur, learn to love it; and by learning to love it, learn to live in harmony with its requirements. For it seems to me that the only incentive needful to create devotion and love for the work of God is simply to know it; and that love, if pure and undefiled, will lead one to obey its requirements.

The world, so far, has failed to read altogether the deep meaning of this

religious phenomenon called "Mormonism;" but while it has not clearly understood its meaning, it has nevertheless struck at it. It has a wonderful message to bear to the world, this "Mormonism." It is a marvel and a wonder, just as one of the ancient prophets said it would be. It is a bold work, for it declares the whole modern Christian world in error and apostasy. To understand the relationship which this wonderful work sustains to modern Christianity it will be necessary to refer briefly to the views entertained of the Christian religion by the great divisions of Christendom. It is believed by the Roman Catholics that St. Peter, before the close of the first century, established the church at Rome; and from his seat of authority in that city governed the whole Church of Christ. They contend that to this Apostle (and in that they are right) there was a certain primacy accorded by his fellow Apostles; that unto him had been given the keys of the kingdom of Heaven, with the power to bind on earth and have it bound in heaven, and to loose on earth and to have it loosed in heaven; and that the other Apostles were subject to his presidency. Hence, their theory is that the church which he founded, and over which he immediately presided, also had a certain primacy which should command the respect of all the other branches of the church and be recognized as the head of the Christian societies. Catholic tradition tells us that there succeeded to Peter one Linus, and after Linus, Anacletus, and after him, Clement of Rome; and so they will read you a list of the bishops who have succeeded to the presidency of the Church of Rome from Peter to Leo XIII, who now occupies the chair of St. Peter, succeeding to that primacy allowed to Peter by the Apostles. Thus they insist that there has been a continuous and unbroken line of authority from the days of Peter until now. Running parallel with that line of divine authority has come also a continuation of the Gospel of Jesus Christ, in all its essentials to salvation. And if there have been additions of rites and ceremonies, they have sprung from seeds sown in apostolic days—additions which contribute to a more successful worship of Deity, and an increase of spiritual life and morality in the church. This I understand to be the contention of the Catholic church, and the claims which it makes that the Catholic Church of to-day is identical with, in fact, a continuation of, the church founded by the labors of the divinely appointed Apostles of Jesus Christ. And though the church may not always have been healthy, it has at least continued to live.

The position of Protestant Christendom is radically different to that of the Catholic Church. Protestants agree with Catholics that Jesus established His church; that He brought life and immortality to light through the Gospel; that He divinely commissioned apostles to preach the Gospel and evangelize the world. They believe these messengers of salvation visited many parts of the earth and carried the light of the Gospel with them where-ever they went. But after a lapse of time abuses crept into the church, corruption abounded, the simple form of church government was transformed into a most splendid hierarchy, but one that was as corrupt as it was splendid. Idolatry crept into the church: and image worship usurped the service of the true God. The laws of the Gospel were dis-

obeyed; its ordinances were changed; and the Gospel was so far corrupted that the Master, when He came to look upon the church He had founded, could not recognize it. Protestants insist that all sects, all parties, all divisions of Christendom were sunk in abominable idolatry—and that for more than eight hundred years. Such is the statement of the first great body of the Protestants sects—the Church of England. (See Homily on Perils of Idolatry, p. 3.)

Another great reformer, explaining how it was that the Christians lost those spiritual gifts, so characteristic of the saints of God in New Testament times, refuted the poor excuse that the reason why miraculous gifts ceased among the Christians in the third and fourth centuries was because the whole world had become Christian and there was no further need of these extraordinary manifestations of the Holy Ghost. He calls attention, in his discourse upon this subject, to the fact that not one-tenth part of the world had become Christian when these gifts and graces departed from the church, and that those who were converted in the main, were only nominally Christian. Said he, the reason why the gifts were no longer to be found in the church was because the Christians had turned heathens again and only had a dead form left. This was John Wesley, one of the first of Protestant reformers. (Wesley's Works, sermon 89.) I do not mean first as to the time in which he began his work, but first as to the results which followed his labours. Protestants teach, then, that there has been a universal apostasy from the Gospel of Christ, and a destruction of the church He founded; but Protestants would have us also believe that in the Reformation that occurred in the sixteenth century, under the leadership of Martin Luther and his associates, the errors of Rome were pushed aside; and that the Christian religion in all its simplicity and its beauty was restored to men; that the Gospel was rescued from absolute destruction and again proclaimed in power to the world; and that from that time, the sixteenth century, until now, the Gospel light, then burning dim and low, has been growing brighter and spreading until the whole earth is likely to be filled with its glory. That is their contention.

What I wish now is to point out the relationship which "Mormonism" sustains to this great controversy. No one that is acquainted with the history of the Church of Christ, in the first centuries of its existence, can doubt for a moment that, as Protestants claim, abuses and corruptions crept into the church. Grievous wolves had entered into the fold, not sparing the flock. False teachers arose, by reason of whom the way of truth was evil spoken of. The people heaped to themselves teachers, having itching ears, and they turned their ears away from the truth unto fables. There arose a power that became exalted above all that is called God, or that is worshiped. That power sat in the temple of God, showing to the world that it was God. It ruled the nations with a rod of iron; and instead of that mild government in the Church of Christ, which uses persuasion, knowledge, longsuffering, kindness, and love unfeigned, as the sources of its power, it pushed aside these forces of government and usurped tyrannical powers, and placed its foot upon the necks of kings. The beautiful religion founded by Jesus Christ was replaced by the splendid

forms of worship that were inaugurated to meet the demands of a pagan multitude of converts, until you could no longer recognize the simple Gospel of the Lord Jesus Christ. The darkness which brooded over the world, the ignorance and superstition that abounded in the "Dark Ages," proclaim beyond all successful contradiction that the light of the Gospel had been withdrawn from the earth because of the corruptions of the people. That is the message which "Mormonism" bears to the world. It proclaims a universal apostasy from the true Christian religion. And to the various divisions of Protestant Christendom, "Mormonism" has this to say: that divine authority and the Gospel of Christ once having been taken from the earth, there is but one way by which that divine authority and the Gospel of Christ can be restored, viz.: by re-opening the heavens, and committing a new dispensation of the Gospel and the priesthood to men. That is what "Mormonism" claims to be, a new dispensation of the Gospel of Christ. It is not a new religion. It is the old religion brought again to the earth. It possesses all the simplicity of primitive Christianity; all its ordinances, all its gifts and graces, all its hopes and aspirations, and all its certainties and assurances concerning the reality of life, both here and in the life that is to come. That is what "Mormonism" is. That is the relationship it bears to the religious world, and to this great controversy between Protestants and Catholics. Now, as I take it, the task imposed upon the Latter-day Saints is to bear testimony of this great fact to the world; to extend a knowledge of this Gospel to all people; that all the children of men may rejoice in the truth we have learned by accepting the revelations of God in this New Dispensation. We cannot claim that this truth is ours in any selfish sense. We cannot hug it to ourselves as being peculiarly our own. That course is the way to lose it, or, at least, to lose the sweetest and best blessings that come from it. I do not know that my thought is clear, to you, and perhaps I had better illustrate what I mean by repeating to you one of the legends common among the peasantry of Russia—a legend I had the good fortune to hear Prince Serge Wolkonsky, of Russia, relate last summer. It is said by this legend that a poor woman condemned to eternal torment once saw an angel flying through the midst of heaven, and she called to him. So bewailing and distressing was her voice that the angel stopped in his flight to hear her complaint. Said she to him, "When you get to the throne of God, I wish you would tell Him that there is a poor mortal down here suffering more than she can endure, and ask him to give me relief." At that the angel continued his flight and when he came into the presence of God, he related how he had been arrested on his way by the wailing cry of a poor woman, who was suffering more than she could endure. "Well," said the Lord, "return to her and ask her if in her lifetime she can remember to have done one good deed." The angel returned and put the question to her. The poor woman was perplexed, for she had indeed led a wicked life. For a long time she struggled with recollection until at last her face brightened. "Oh," said she, "I have it. I once gave a carrot to a hungry beggar." This was reported by the angel to the Lord, who commanded him to return and take a carrot and let her take hold of one end of it, "And,"

said he, "if it is strong enough to pull her out of her torment she shall be delivered." The carrot accordingly was extended to the poor woman; she laid hold of it in good earnest and the angel commenced to pull. To her infinite delight she found that she began to rise out of Hell. Some of her fellow sinners, standing around and seeing that she was likely to escape, laid hold of her garments, and they too began to be drawn out of torment. Others seeing this, also laid hold, until the poor woman began to be alarmed lest the carrot should break. She began kicking and screaming and cried, "Let go? let go?" but they clung the harder and seemed determined not to miss this chance of escape. The poor woman at last in her desperation cried out, "*Let go! the carrot is mine?*" And no sooner did she say "The carrot is mine," than it snapped, and they all sank back into hell.

Behind this simple legend stands a great truth. It illustrates the thought I want to carry home to your hearts. This great truth, the fullness of which is contained in the Gospel of Jesus Christ, is not ours in any selfish sense. We cannot cry, "It is mine;" for the moment we do it, selfishness creeps in, and selfishness is the death knell of salvation in the soul of man. No; the truth is God's, just as the good deed of the poor woman was God's. It is not for us alone, but for all the children of Deity. Our first duty is, having found the way of escape from the consequences of sin; and having had born within our breasts aspirations that reach up to God and His throne—I hold it to be our first duty to proclaim these glad tidings to all the world, that our Father's children may lay hold of the truth; and by clinging to it be saved in the Kingdom of God. The truth will not break; it is strong enough to bring all the children of our Father in heaven into that degree of glory that their intelligence is capable of enjoying. Jesus read aright the truth when he said, "And I, if I be lifted up, will draw all men unto me." The power of His atonement and of the Gospel growing out of it, is sufficient for all mankind. And the favored few who are the first to put their feet upon the rounds of the ladder of truth, leading upward to God, should look around and induce as many to join them as possible in the grand procession.

One of the grand things about this New Dispensation is that it is a work in which all may take part. I care not how humble their lives may be, there is not one but may join in the great work. It is not confined to the few gifted sons of Israel, clothed with the Priesthood, and called to travel in the world and cry repentance to the people, proclaiming the glad tidings that the Gospel of Jesus Christ has been restored. One of the chief thoughts that came to me in connection with completing the Temple that stands on this block was this: It is a sermon in stone, a sermon that will affect more people than the voice of any elder, however successful he might be in the ministry. It is a sermon preached by the whole people. Every man, woman, and child that has contributed a mite towards the erection of that structure has a voice in the great sermon which it preaches. In like manner individual actions may contribute to the character of a people; and "Mormonism" will be better known hereafter from the character of the whole Church and the work which the Church

performs than by any individual labor that will be done in the way of preaching the Gospel. May the Lord bless you, Amen.

LIVERPOOL CONFERENCE.

THE Saints of the Liverpool Conference met in the Odd Fellow's Hall, Central Buildings, Preston, Sunday, August 12, 1894. There were present: Anthon H. Lund, President of the European Mission; Thomas E. Taylor and J. V. Bluth, of the Liverpool Office; John W. MacDuff and John W. Crook, Traveling Elders in the Manchester Conference; Heber C. Boden, President of, and Charles A. Callis, Brigham Davies, John W. McPherson, Thomas Mather, Ira Bennion, James Duckworth, Alfred L. Booth, Stephen W. Ross, James W. Saville and Samuel Gerrard, Traveling Elders in, the Liverpool Conference.

The hours of meeting were 10:30 a.m., and 2:30 and 6:30 p.m. All the Elders who spoke enjoyed the Spirit of the Lord and bore powerful testimonies to the truthfulness of the message which they have to carry to the world. President Lund spoke in the afternoon on the apostasy, the restoration of the Gospel, and the promises of the Savior that were to be fulfilled after receiving the Holy Ghost. He occupied some time in the evening in explaining the Articles of Faith. Especially was he plain in showing the relationship of the grace of God to our own works. The Book of Mormon was briefly alluded to and an answer given to the question "Who was Joseph Smith."

The general authorities of the Church and of the European Mission, and the President and Traveling Elders of the Liverpool Conference, and the Presidency of the Liverpool Branch were presented and unanimously sustained.

A statistical report of the conference, and a report of the labors of the Elders during the last six months were read as follows: Apostles 1; High Priests 1; Seventies 12; Elders 8; Priests 4; Teachers 1; Deacons 5; members 91; total 123. Baptisms 10; confirmations 10; children blessed 2; emigrated over eight years old 6; died 1. Houses visited 12,761; tracts distributed 15,531; books disposed of 58; books loaned 321; Gospel conversations 700; general meetings 181; open-air meetings 35; Sunday schools 66.

Priesthood meetings were held on Saturday evening and Monday morning where the Elders reported their labors and received suitable instructions and encouragement therein.

The Saints provided dinner and "tea" in a room of the building where conference was held, which was much appreciated by those who partook of the hospitality extended.

All the meetings were crowded at least one-third of those in attendance being strangers, and in the evening many were unable to gain admittance. The Saints dispersed feeling that God is truly with us now as well as in ancient times.

ALFRED L. BOOTH, Clerk of Conference.

FACTS AND EVENTS.

Recent news from Fiji reports the rising of the Arawa tribe. They raided several of the native towns, killing the inhabitants and eating their bodies. This is the first known case of cannibalism in Fiji for the past twenty years.

A serious religious riot has occurred in St. Roch's Ward, Quebec City. A French Baptist mission was wrecked by a mob of French Canadians, and the missionaries in the building barely escaped with their lives. The mob afterwards attacked the French Anglican mission and the Salvation Army barracks, much damage being done.

Advices received from China state that serious religious riots have lately occurred at Shuklung and Canton. At Shuklung the Roman Catholic and Presbyterian Churches were burned down by mobs and the worshipers were attacked, and at Canton an American female missionary was attacked and beaten by a mob of Chinamen. When rescued she was in an unconscious state.

Great dissatisfaction exists among Scottish miners owing to the small amount of money received to support the strikers. Including contributions from England the money received only allows the payment of three shillings and three pence per man for the nine weeks the strike has been on. The destitution is very great, and were it not for soup kitchens thousands of people would be starving.

Caserio Santo, the murderer of President Carnot, was executed at Lyons, August 16, in the presence of a large but orderly crowd. He refused the ministrations of the chaplain, and cut a pitiable figure upon the scaffold, trembling violently, but managed to ejaculate, "Courage, comrades! Vive l'Anarchie!" The executioner had some difficulty in placing him in position, but at length the knife fell, the head fell into a basket, and such of the crowd as saw the operation cheered loudly.

A triumph in engineering is reported from the mountains of Peru, where a twin-screw steamer of 540 tons, 170 feet long and thirty feet wide, has been successfully launched on Lake Titicaca, the highest navigable waters in the world, being more than 13,000 feet above the sea. This steamer was built on the Clyde, then taken apart in more than a thousand pieces and shipped to Mollendo by sea. It was then carried to Puno by railway and transported over the mountains on the backs of llamas and mules.

A new and strange disease which baffles the skill of physicians has caused the death of three residents of Mineralvale, Kansas, U. S. A. John Moorhead was the first victim, the doctors pronouncing his case blood poisoning. Then Joseph Poorman was taken ill with similar symptoms and died. Doctors were called in consultation and pronounced Poorman's disease black erysipelas. They were unable to treat it successfully. Mrs. Levi Pennock, who assisted in nursing Poorman, had a sore finger and contracted the disease and died. It is supposed she caught it through the wound on her finger. Mrs. Ada Rogers, a washer woman, is not expected to live with the disease, having contracted it by washing linen. Three other cases are reported and the citizens of the place are frightened.

The American tariff bill has passed Congress. For some time the House failed to agree with the Senate amendments relating to sugar, iron, coal and barbed wire. As there seemed no likelihood of agreeing on these points, in order not to endanger the whole bill, the House passed it, and it was sent to President Cleveland for signature. The House, however, immediately passed bills embodying the ideas of the House in relation to the four articles mentioned, intending to leave with the Senate the responsibility of the present tariff legislation on those particular industries. It is not likely that the Senate will pass upon them before adjournment. Several errors in punctuation have been discovered in the bill which if not changed may cost the government a vast sum of revenue. Two of these errors place diamonds and seeds on the free list. The hope is now expressed that business will become settled and that the destitution of the past year will in consequence be greatly relieved.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, SEPTEMBER 3, 1894.

ALL MUST DIE THOUGH THEY TASTE NOT OF DEATH.

UPON one occasion the Savior declared to His Apostles that "there be some standing here, which shall not taste of death, till they see the kingdom of God." This is recorded by Luke. Some have thought that as the Savior speaks of more than one, and as the records of which we are in possession show that the promise of living until His second coming was extended to John only, the kingdom of God was to come either in His own time or during the life-time of the Apostles, that it did come at that time, and that it has existed on the earth since then. But if we consult the other evangelists we soon learn that the coming refers to a future time. Mark records his words as follows: "There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." As yet the kingdom of God has not been established on the earth in power. But to dispel all doubt we quote the version of Matthew: "There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom." This last passage plainly proves that there were some who were not to taste of death until the second coming of Messiah. We have no means of knowing to whom, besides John, the Savior referred except by revelation. But the point on which we desire to say a few words, and which is indirectly called to our mind by the above, is the alleged discrepancy between some of Paul's declarations and the teachings of the Savior as well as between the account of one or two historical events.

Paul declares to the Hebrew saints that "it is appointed unto men once to die." To the Corinthian saints he said: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump;" and the Thessalonian saints he comforted with this saying: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Jesus also said: "If a man keep my saying, he shall never taste death."

When Adam and Eve were driven out of the garden of Eden they had become mortal through their transgression. Immortality had fled. They had been warned that death should follow their sin, and it came to them in the Lord's own time. They transmitted mortality to their children, and the whole human family came under the ban. Paul understood it

fully when he declared "it is appointed unto men once to die." But how are we to harmonize that statement with his declaration that "we shall not all sleep, but we shall all be changed?" How are we to harmonize it with the doctrine that those who are alive at the coming of the Savior shall be caught up? And still further, how are we to harmonize it with the Savior's words that those who keep his sayings shall not taste of death? And, again, with the translation of Enoch and Elijah, especially when in the revealed word of the Lord, Elijah is spoken of as "the prophet who was taken to heaven without tasting death?" If all are to die, what of those who have the promise that they shall not taste of death?

First, let us become familiar with the meaning of the words death and resurrection. With us the former means the departure of the spirit from the body, and the latter the re-entrance of the spirit into the body after the body has been cleansed and purified from all that is earthy. Then we must conclude that any change that enables us to lay aside mortality and take up immortality has accomplished the work performed by death and resurrection, whether done in the twinkling of an eye, or occupying days, months or years. In fact the stepping from mortality to immortality represents death and resurrection. An almost instantaneous change, therefore, represents death as fully as in a case of ordinary sickness and death, but as the tabernacle is immediately purified and resurrected, we cannot note the process as we can in those who die, in the ordinary sense of that term. In fact the only way by which we can recognize death is by the absence of the spirit. When the spirit departs we say he or she is dead. But if the spirit should return the moment after it departed who of us could say that he or she had been dead? Really, we can note death only when a sufficient time between the departure of the spirit and the resurrection, is allowed to elapse to enable our finite senses to grasp it.

We are told by the Prophet Alma that "there is a space between death and the resurrection of the body." We may not be able to grasp the length of that time or space. It may be too short for us, but it nevertheless exists. We see the pendulum of a clock swing backward and forward. Swing it never so fast we know that it must come to a full stop at the end of each swing before it can return. It stops as still as if it had never moved, and then starts on the return swing. So it is with death. There must be a space between it and the resurrection, but in those who are changed it might be too short for us to note it. This then disposes of the idea that those who are changed in the twinkling of an eye, or are caught up to meet the Lord, escape death. They do not escape it, but death and resurrection in their case are almost simultaneous.

Now as to the words, "we shall not sleep." In the revelations of the Lord given in this day we have the clearest exposition of those words that can be given. He says: "And he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not *sleep in the dust*, but they shall be changed in the twinkling of an eye." Doctrine and Covenants, Sec. 63: 50; 51. Here we are told absolutely that all must

die, but that, at the coming of the Lord, when they die, instead of being laid in the grave to sleep until the resurrection trump shall sound, they are to be changed at once. In Sect. 101: 30, 31, the Lord makes it still plainer. He says: "In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep, (that is to say in the earth), but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious." "When he dies he shall not sleep" are the words: then the Lord adds, "that is to say in the earth," showing that death is a sleep, even though it lasts but during the twinkling of an eye, but that when he says "they shall not sleep," he means "in the earth," that is, in the grave.

This subject is glorious and interesting, and it is almost inexhaustible, but space forbids more. Only a few words can be devoted to the translation of Enoch and Elijah, and to the words "they shall not taste of death." Translated beings are not resurrected beings. The Prophet Joseph says: "Many have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fulness, but this is a mistaken idea. This distinction is made between the doctrine of the actual resurrection and translation: translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labors and toils of the ministry, before they can enter into so great a rest and glory." Therefore translated beings will go through a similar change to that of mortals before they can partake of the glories of resurrection. They will die in the literal sense of the word and be resurrected, in order to stand equal with resurrected beings, though this change may seem instantaneous.

As for Elijah being taken to heaven without tasting death, or that "those who keep my sayings shall not taste of death," we say that it means that the righteous shall not partake of the pangs that attend the death of the wicked. A man may die and yet not taste the bitterness of death. In proof of this we quote the words of the Lord given in the Doc. and Cov. 42: 46, 47: "And it shall come to pass that those that *die* in me, shall not *taste of death*, for it shall be sweet unto them; and they that die not in me, wo unto them, for their death is bitter." J. V. B.

FROM VARIOUS MISSIONARY FIELDS.

PRESIDENT HEBER C. BODEN, of the Liverpool Conference, writes from Preston, under date of August 20, 1894, as follows: "Preston has been awakened by the sound of the Gospel as it has not been for many years past. Early recollections make this place sacred ground to the Latter-day Saints. Here the Gospel was first preached in England; in fact here the first foreign mission was established in 1837, when Heber C. Kimball, accompanied by Willard Richards, Orson Hyde, and others, first set foot on English soil. Many memories cluster around this spot, and no Elder visits Preston without viewing Vauxhall Chapel where these devoted men held their first meeting the day after their arrival here; the old "Cock Pit," now ruined, which for years after was used by them as a

meeting place; the house in Wilfred Street where these early Elders lived and where, owing to the marvelous success that attended their labors in preaching the Gospel, Satan, with his hosts, sought to hinder the progress of the work of God by attempting to destroy their lives; also, the old landmark on the banks of the River Ribble which marks the place where the first, and numerous subsequent, baptisms were performed. The Elders met with much success in their early labors here, sometimes as many as fifteen converts applying for baptism after hearing their first Latter-day Saint sermon. The people now, however, are very indifferent in matters pertaining to their salvation. Most of them will accept and read our tracts, listen to our conversation, and sanction nearly all we say, yet they make no exertions themselves to obtain further light. They are wedded to the idea that nothing whatever is required of them further than to believe and all will be well. Occasionally we meet with people who are willing to get to the foundation of the Gospel and upon that build a structure which will stand against the winds and rains and floods of opposition. On Sunday, August 5, we had the pleasure of baptizing five into the Church, who rejoiced greatly with us in having been admitted through the proper door into the fold of Christ. Several days previous to our conference which was held Sunday, August 12, the Elders, numbering ten, gathered into Preston from their various fields of labor. We concluded to hold a number of out-door meetings for the purpose of arousing some interest in our conference, which we did. In front of the town hall is the historic spot where fifty-seven years ago the first open-air meeting in England was held. To this interesting place we repaired in a body to hold some of our meetings. We opened our services each time with a spirited hymn. With the first note the people began to flock to the scene and at the conclusion of our prayer an audience of several hundred had gathered around us eager to hear what we had to say. The Elders spoke with much freedom and the people were interested in the exposition of the principles of the Gospel and paid the closest attention. To show the spirit of the listeners I may say that when an attempt was made to disturb our meeting the people would permit of no interruption and cried down the offenders. At the close of one of the meetings we were assailed by an elderly individual who, filled with calumny and vituperation sought to destroy the influence and sympathy we had created among the people. This, however, gave us a better opportunity of presenting our doctrines and defending our people, as many had questions to ask, on which they desired immediate answer. By this time we had no more difficulty in gaining listeners. So many things were asked and answered concerning us and the principles of the Gospel that it was 11:15 p.m. when we started for home. We were surprised at the success of these gatherings and we have seen more immediate results from them than from our former meetings: in fact they contributed largely to the success of our conference, which was in every respect one of the most enjoyable that I have ever attended. An unusual number of strangers were present at the three meetings we held on Sunday and the greatest of interest was paid to the sermons of the Elders. In the evening our hall was too small to hold all

who sought admittance. The rich flow of the spirit that attended us in our open-air meetings continued with us in the conference and aided the speakers in the presentation of the Gospel principles. This spirit was apparent to us all, not omitting the strangers who were in attendance. We trust that the interest aroused in Preston by these meetings will continue unabated until it shall result in the salvation of many souls."

Elder A. J. Searse writes from Abingdon, England, under date of August 10, from which we make the following extracts: "Since writing you last the excitement which then existed has abated. The Mayor has allowed us to resume our out-door meetings. Three honest souls have rendered obedience to the Gospel, and the prospects are that in the near future a few more who are investigating will follow. One of our new members has been a Baptist for years, but he realized he was in the same position as Apostle Paul found those certain disciples when he came to Ephesus. (Acts xix: 1, 6) He acknowledged that although he had been baptized and was a member of the Baptist Church he had never been taught concerning the Holy Ghost and he had not advanced in the knowledge of God. He had prayed for years that the Lord would show him the true Gospel. During the excitement here with our opponent 'Shaylor,' he came to one of our meetings. At the close he said, 'God bless you Brother! You have preached the Gospel as I have never heard it before. I came up here expecting to find some fault, but you have preached the truth, and I want to hear more of it.' Since Bro. J. D. Owen's release, Bro. H. M. Dinwoodey and I have labored together here, and we are having some very interesting meetings. We have tracted and preached in twenty-eight different villages, and in many instances the whole of the village has turned out to hear us and we generally dispose of all the literature we have with us. We sometimes hold as many as three out-door meetings on a Sunday. We have had the pleasure of Sister Dinwoodey's company the last month or so, it being her vacation. She with my wife, has taken great pleasure in going out on the streets and helping us with our singing which has been the means of drawing large concourses of people every Sunday night. As you are aware of Sister Dinwoodey's ability as a vocalist, I hardly need to tell you that the solo's rendered by her were much appreciated and called forth many compliments from the musical fraternity of Abingdon and has had the effect of allaying a great deal of prejudice. Although the ministers in their pulpits are denouncing us on every hand the people still give us great attention and treat us with the greatest respect and turn out by the hundreds to hear us. God grant that many may have their eyes opened and that many ere long see the good results of our labors."

Elder John Belliston writes from The Mount, Quorndon, Leicestershire, England, under date of August 20, 1894, as follows: "Elders Johnson, Jefferies and myself, are laboring in the villages between Leicester and Loughboro. We distribute the written word, and bear our testimonies to all. Our tracts are received with a combined feeling of indifference and a desire to oblige the giver. I was tracting the other day in Barrow-on-Soar, when I met with a lady very much troubled over the Trinity. She

was an aged lady and someone who seemed to be very anxious to see her saved before her departure from this life, had told her 'that if she did not believe in the Holy Trinity, that God and the Son and the Holy Ghost were the same person with one body,' she would go to hell. This she said she could not believe, and therefore she was worried. Our views coincided with what she had gleaned from the Scriptures and she was surprised to hear a 'Mormonite' talk from the Scripture, as she had been taught that they were such a bad people. She called her neighbor in to hear what I had to say and she has opened her house to us at any time we wish to hold meeting. We feel well in our labors and in presenting to the people in this vicinity the glorious principles which we have come here to promulgate."

Elders G. A. Beal and Austin Kearnes write to the *Deseret News* from Blackbird, Missouri, under date of July 23, 1894, as follows: "We are laboring in the northern part of the state of Missouri, at present in Putnam County, with head-quarters at Blackbird. Many of the Latter-day Saints will remember that this is the state wherein many of our people at one time suffered great persecution at the hands of lawless men; but we find that another generation has grown up and become quite old men since that time, and thousands have come here from other parts, and we find a very friendly feeling exhibited towards us, generally speaking. Of course a few are evil-disposed towards us through falsehoods they have imbibed from those who in days gone by used to delight in persecuting the Saints, and some have inherited it as an evil legacy from parents, a curse that may follow to the third or fourth generation. The editors treat us with respect. They always publish our articles without any hesitation. We are being looked upon with more favor by the thinking people. A great deal of prejudice is being removed by the Elders as well as by many people who visit Utah from the East and bring back truthful reports. We discover that the masses of the people have but a very faint idea of how the Latter-day Saints see and understand the Gospel. They seemed to think formerly that we advocated nothing but polygamy. After they hear the Elders explain the principles as we as a people understand and practice them they admit at once that they can see nothing wrong with them."

BIOGRAPHICAL SKETCH OF JOHN LYMAN SMITH.

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On the 13th of September, 1847, we camped near Fort Bridger, which is surrounded by a trench and a stockade of pickets set in the ground. This stockade surrounding about a dozen log cabins occupied by mountaineers, traders, trappers and squaws, and was principally owned by Mr. Bridger, who had been there for a number of years.

On the 25th we reached the mouth of Emigration Canyon and rolled out on the bench in open view of the Great Salt Lake Valley and the tents and wagons where the Presidency had located the city. The feeling of joy that pervaded our bosoms when we found a place for rest, a home of peace, a home where mobs would not annoy, and to which we truly believed our Father had guided us, made us unspeakably happy.

At sunset Brother John W. Hess met us and led the way to the log body

of a cabin which Brother George A. had provided for us, but the men who had been engaged to cover it had failed to do so. In the course of a few days we exchanged it for other logs, and obtained four lots in addition to the Fort. The high altitude of the Salt Lake Valley, and the presence of snow-capped mountains within twenty miles distance, caused us to think the winter must be severe.

At the commencement of winter we cut our rations down as low as possible, killing some of our fattest cattle to help along, and they were so poor that they were unsaleable except upon compulsion. In March, 1848, I was constrained to acknowledge that our provisions had lasted longer than that of many others had done. One incident I will relate. Brother John Hansen came to our place on Mill Creek and said to my wife, "I am starving." She went to our last flour-barrel and scraped out with a spoon what she could and made him a bowl of porridge, which he relished very much and was exceeding thankful for. He then took his violin and played for us some time, he being a skilful performer. The beautiful music seemed to inspire us and we spent one of our happy afternoons together. Towards night my wife turned to the barrel and suddenly called to me, asking where I had obtained the new supply of flour. My reply was: "I know of none." Then she said "Come and see." We examined the empty barrel that was, and saw that there were several cup-fuls more of flour. This increase in our provisions we plainly beheld several times before our crops ripened.

In April, 1848, we commenced ploughing as soon as the frost was out of the ground. Some of our seeds were planted too early and did not come up. In May the men sent to California returned, having been quite successful. They brought one hundred cows, a few potatoes, and a few bushels of seed wheat. My father got eight small potatoes from which he raised one bushel, which we took great care of for seed. In June our corn came on finely. I will relate an incident which occurred about planting time. We were all busy ploughing and planting, when we saw our neighbors passing rapidly towards the city. Upon inquiry we learned it was reported the Indians had been fighting and some of them were killed, and they had become excited and were raiding the country and killing all before them. After several had passed from the south, one of our near neighbors seeing we were not excited flew into quite a passion and said "You can stay and be killed if you want to, but I will save my life and my new boots," which he had just received. He pulled on his boots, emptied about a peck of seed corn into a freshly turned furrow and kicked a little dirt over it; unhitched his horses from the plough and jumped on one of them with the empty corn-pail on his arm, and rode city-wards on a gallop.

Upon returning to our corner, where five or six men and boys had assembled, one remarked that our neighbor on Cottonwood had been killed. I asked how he knew? He said by report. I said "I do not believe it, and we will see before we run." I saddled our best horse and rode over to Cottonwood. Upon finding our friend planting in his garden, I soon returned, and asked, "Boys what say you?" All replied "You say." My answer was made quickly: "I will stay and take care of what we

have." All agreed upon this point. Some of our timid women folk proposed that a team be put on a wagon and our youngest man start with them for the fort. This was done and it took considerable persuading to get cousin Jesse N. Smith to drive the team. Our nearest neighbor, Brother Higbee, and wife hitched their horse to a buggy and called their son John M. Higbee (about seventeen years of age) to accompany them. He replied: "No! No! never will I forsake my comrades and run and leave them and save my own paltry life;" and go he would not. The outcome proved that the Indians had been fighting amongst themselves. Some of them were killed and the rest of them were fleeing toward Salt Lake fort, making hideous howls for their dead as they strung along the trail for miles, one following another.

The corn we had planted was coming up nicely and growing very fast, when suddenly there appeared among the rows a large, clumsy black cricket which seemed to devour every green thing with which it came in contact. We spent days and days whiping them off our corn with bunches of willows tied together, slaying them by the thousands. This we continued to do from daylight till dark; and early in the morning were up and at it again until it was too dark to see or until all had become well worn out, and some were very much discouraged. Some were also inclined to murmur and scatter seeds of dissension, a few going so far as to declare that they awaited only the least opportunity or show to leave for the Eastern States, California or Oregon. This kind of talk caused me much reflection and I frequently found myself in a shady dell near our home pouring out my heart to our Heavenly Father and asking what to do.

Early one morning as I passed the corner of our cabins, field-wards, I heard a sound as of a furious wind. I was walking slowly with bowed head, and raising my eyes saw the sky filled with white birds, which came from the west and settled upon our fields, covering every foot of the ground apparently for miles. I turned to the house and grasped my gun when some one said, "The birds are taking what is left." I crept near the rows of corn to watch their movements. They were so much engaged that they scarcely noticed me. I approached within a few feet and saw they touched no green thing, but seemed intent on trying which could gorge the greatest number of crickets. I noted that they picked up every one and that when they were full they turned and vomited them in heaps of a pint or so and very often more than a quart, going over the ground two or three times. This warfare was continued until not a live cricket could be found. As I turned to the house I met my brethren with their guns, and in the fullness of my joy I cried out: "God's birds have been sent and have saved us!" Our green corn soon came along, with vegetables, such as onions, beets, green peas, etc., of which we had a fair supply.

In July we harvested our wheat and felt thankful that we had enough to reach another harvest. We felt that we had done our best and that our Father had truly favored us. In August and September the emigrating companies commenced to arrive. They contained about 800 wagons.

[TO BE CONTINUED.]